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J.N. Hostetter

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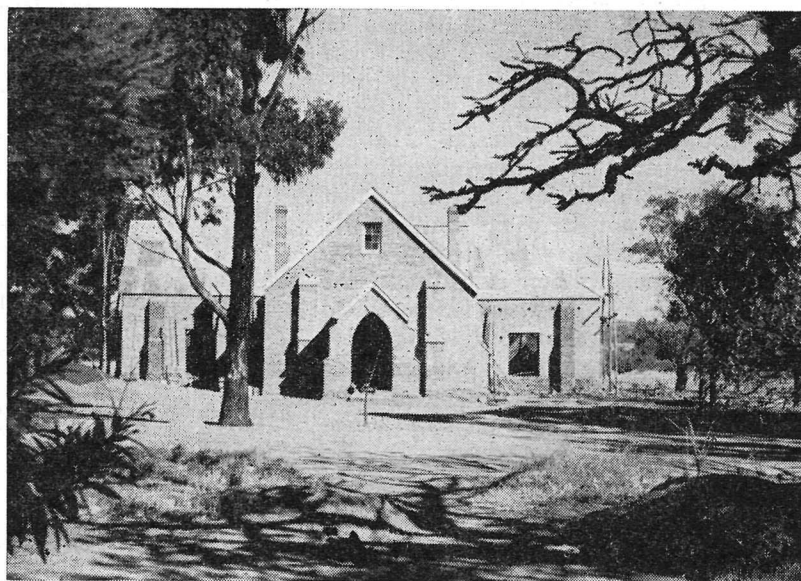
# EVANGELICAL

# Visitor

Volume LXIV

January 22, 1951

Number 2



The newly-enlarged church at Matopo Mission, S. Rhodesia, South Africa, which was dedicated in November, 1950. (See page ten for interior view and full report on dedication ceremonies.)

# "Rest In The Lord"

Edwin Raymond Anderson

THE Psalmist has reminded us of something that we are always more than apt to forget; and with a reminder that is desperately needed for this day of hurry and worry and flurry. He has reminded us, that, one never really rests until he rests in the Lord. The Lord Himself is the rest. When we are cradled in communion and framed in fellowship with Himself, in the center of His will, and in the crux of His work, then there is true and precious rest indeed. Of course you are familiar with his word, "Rest in the Lord and wait patiently for Him." (Psalm 37:7).

Some may consider this an "old fashioned" word because it comes from the Old Book. But then, we are not so modern after all, afflicted with a good deal in the way of ancient illness. And God's people in any age and at any time, are touched by the same problems. There is the temptation to thrash about, feeling that anything in the way of rest, of meditation, and such like, is more or less to be chalked up as "wasted time." God's people have always to learn that there is a particular kind of busyness which is baneful and very beneficial to the devil! Not in vain did our Lord command His own to "come apart and rest awhile." Rest leads to recovery and restoration and renewal; and he who rests at the Word of Lord, runs better at the later times in accord with the work of the Lord. Oft do we need the shade of His presence, ere setting forth into the sin of the planet. Nothing is wasted when we take time to spend alone and apart with Himself.

And if our Psalmist should return to these latter days, and view the many in the camp, I feel more than certain that he would prescribe the same remedy. Some of us suffer much from misguided motion,

Prayer is the first thing, the second thing, the third thing necessary to a minister. Pray, then, my dear brother; pray, pray, pray.—Edward Payson.

There are no disappointments to those whose wills are buried in the will of God.

—Faber.

God's will is revealed in the Bible and applied to the individual by the Holy Spirit.

and feel that holiness and fruitfulness can only be spelt in terms of "on the run." And my! how they do run, as if hurry were synonymous with holiness, and worship could only be written as work. Do not misunderstand, beloved; we need to be busy. But then, we need to be busy for the Lord. And when the Lord calls us to rest and to repair and to renewal, let us be "busy" to take that rest and spend the season alone and apart with Himself.

Himself—ah! that is the great worship and desire; to know Him for Himself in all the grace, mercy and love of His Precious Person; to feel the warmth of that apostolic appeal, "That I May Know Him," become our warmth and the passion, holy, true and pure, of our deepest and innermost heart-of-hearts. That is something—nay, that is everything, for us. And the terrible tragedy, beloved, is that we simply do not know the Lord as He desires to be known. Our worship is distant, and somehow there is always the sensing of the veil between. After all, to really know a person, one has to live closely with them, to note and to share and to observe. And we have not lived closely with the Lord; for the strange reason, that we have been so busy about His work, that we have had next to nothing in the way of time for the Lord of the work! We are right, in such a wrong way; for while we are workers, we somehow do not seem to be worshippers. We have His Word, but do not sit at His feet; like Martha of the early day, we attach greater importance to the kitchen than to the living-room. And such a distance, sooner or later, brings in a flood of unrest upon the soul.

"Rest in the Lord." What a pity if that word sounds strange or "out-of-date." And yet, many in the camp feel that it was a good word for the saints of yesterday when life was slower and moved more easily. But the saints of God are not meant to rush along with the reel of life, and their tempo is to be gathered from the Lord alone. Others may rush, but then, we are not like others, and rest must find the place in the program. We need seek His face, know more of His Word, desire the closer communion with His Person, for above and beyond all moving and labour there is the Lord Himself, to be known for Himself, of all that He is. And it is His good pleasure that we shall decide that knowledge above all other learn-

ing, and to be able to say, "That I May Know Him."

And beloved, this rest is real. Not something dissolved in the hazy mist of distant theology, but far rather a practical rest, that stamps its holy image upon heart and life. A saint who takes time to behold Him, will be a saint indeed, carrying a testimony which cannot be gainsayed nor denied. There is power for such pausing; for when the Lord becomes more blessedly real in this fashion, then that very reality will "do something" for us in the way of personal revival and renewal. We are "never the same" after such meeting, and in beholding "that much more" of Himself, there comes the "strange warming" of heart which changes and moulds and deepens. And beloved, surely He is worth all of that, for all of time that shall so be taken out from activity and given over to adoration. One such sweet, rest-filled glimpse of the Lord Jesus Christ will be worth more and accomplish more than could ever be hoped to express within the poor confines of language!

—Waterbury, Conn.

## Evangelical Visitor

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J. N. Hostetter, Editor, Clarence Center, N. Y., to whom all material for publication should be sent.

Associate Editors: E. J. Swalm, Duntroon, Ontario; J. G. Kuhns, Grantham, Pa.; J. F. Lady, Upland, California.

Ray M. Zercher, Compiling Editor.

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# Editorial

## "HOW LONG HALT YE?"

W. O. Winger

SEVERELY tested was Israel when these words were spoken. People halting between two opinions were led by King Ahab, who surpassed in wickedness all that were before him. He took to wife Jezebel, a heathen Princess, and together they wrought much wickedness plunging Israel into disgraceful sins and bringing destruction on themselves. Jezebel fed some 850 prophets of Baal at her table, while 100 of the Lord's prophets lived on bread and water, in hiding. Ahab was challenged by Godly men as Abraham, Joseph, Moses and others, but he gave way to peevish weakness, later in life, even pouting because he could not buy Naboth's vineyard. Because of wicked Jezebel's treachery and trickery this just man was slain, and as Ahab took possession of the vineyard Elijah told him that he and his wife would both be slain and dogs would lick up their blood as it was foretold.

Is not the above a fair picture of present day conditions? In this time of real perplexity when men's hearts are failing them on account of those things which are coming on the earth, so many are frivolous and foolhardy, courting the world and

making unholy alliances with her, being unequally yoked together in matrimony as Ahab was. Divorces are increasing, and money which should help in spreading the Gospel is being consumed on our lusts.

Dear reader, with our increased light, shall we not suffer a more severe judgment than this King and Queen received? "The silver is mine, and the gold is mine," saith the Lord of hosts. But we have so greedily dissipated our privileges; mercenary materialism rules so many hearts that as in Ahab's time one hardly knows whom to trust, with the result that there is a great lack of confidence among men. We and our nation are doomed to ruin unless we can get men like Elijah, big enough to obey God. The question on Mt. Carmel still rings out, "How long halt ye?" Then, as men obey, God will answer as he did Elijah on Mt. Carmel; sins will be put away, and men will see that we have been with Jesus. Young men will give themselves to God's work at home or abroad as Elijah's successor, Elisha did, and our dear land will be given a glorious revival instead of revolution.

rules by which all men are to be governed which, when observed, assures each individual of God's protection and the needed provisions in this life. No ideology or man-made philosophy has ever compared with the well-known Golden Rule: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets" (Matt. 7:12). Could this rule, given by the Prince of Peace, be enacted, inculcated, and adopted as the governing principle in every nation on the earth, our international, national, domestic and spiritual problems would be solved! However, during Christ's reign on the earth this shall be a glorious actuality, for "the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11:9).

Although restitution is obligatory, yet the encouraging truth is that it "yieldeth the peaceable fruit of righteousness." As a saint of God lay dying, he said to a friend by his side, "I expect you wonder why I am not praying, but there is no unfinished business. It is all glory now!"

—The Free Methodist.

## A New Revelation?

There are many fine Christian women in the United Council of Church Women which was swallowed up last month by the new National Council of Churches of Christ. But we believe they are being used by "liberals."

As a case in point the UCCW circulated an Ecumenical Register asking for the signatures of a million church women who favored Christian union. Many signed in all good conscience only to have their names used as favoring the establishment of the new Super-Church at Cleveland. Each of those signing was asked to contribute a dollar to the "cause."

Now, in the folder that promoted this scheme, was a prayer which included these words: "We rejoice in Thy new revelation of Thyself in the Ecumenical Church." How significant!

All evangelicals hold that the faith of the true Church is once for all revealed in God's Word. It is not the growth of yesterday, today and tomorrow in some sort of progressive revelation, but the assured persuasion of the people of God from the first planting of the Church until today. The affirmations of that faith are not changed to fit every new shifting in the thought of men.

We need no *new revelation* on Christian unity. Its nature and method are implicit in Christ's prayer in John 17. Not only the UCCW but all Christendom should beware of an "Ecumenical Church" that is a *new revelation!*—U. E. Action.

## Restitution

A. J. Baughey

If a soul sin, and commit a trespass against the Lord, and lie unto his neighbor in that which was delivered unto him to keep, \* \* \* or in a thing taken away by violence, or hath deceived his neighbor; or have found that which was lost, and lieth concerning it, \* \* \* then it shall be, because he has sinned and is guilty, that he shall restore that which he took, \* \* \* or hath deceitfully gotten,—or the lost thing which he found, or all that about which he hath sworn deceitfully (falsely); he shall even restore it in the principal, and shall add the fifth part more thereto, and shall give it unto him to whom it appertaineth, in the day of his trespass offering" (Lev. 6:1-5).

True repentance produces full restitution so far as is possible on the part of the offender. The Levitical law demanded a "fifth part more" as interest in restitution to the total amount of ill-gotten gain; but with divine grace in the heart, the conscientious soul will voluntarily confess his wrongs of the past, and repay in full, both principal and interest, as the Holy



Spirit directs him! This is a good indication that one has been "born of the Spirit."

Said Charles Finney, "The thief has not repented who keeps the money he stole. He may have conviction, but no repentance. If he had repentance, he would go and give back the money. If you have cheated anyone, and do not restore what you have taken unjustly; or if you have injured anyone, and do not set about to undo the wrong you have done, so far as lies in you, you have not truly repented." God has kept a detailed record of your life: each thought, motive, deed, word and transaction in business is under His omnipotent observation, and He "demands truth in the inward parts."

God has established certain laws and



# Mary, The Virgin Mother Of Jesus

Harold J. Ockenga

*This sermon was delivered at Park Street Church in Boston, Mass., last month by Pastor Ockenga and was reprinted in full in three of Boston's daily newspapers.*

THE whole Christian world has had its attention focused on Mary, the virgin, due to the annunciation of the dogma of the Assumption of Mary on November first. Therefore it is most natural for us to reveal the Biblical teaching concerning the blessed virgin Mary. I wish to evaluate this dogma, so lately defined, for those who are Bible-believing Christians.

A dogma is "a truth directly proposed by the church for our belief as an article of divine revelation." Thus a dogma is a doctrine of the church defined by a church council or by the Pope who since the year 1870 has been deemed infallible. All Christians of Roman Catholic persuasion must believe such a dogma under the penalty of sin; namely, the sin of heresy.

The church has numerous dogmas, such as the doctrine that the Roman church has the authority to interpret the Scriptures upon which the Roman Catholic rule of faith is based; that the Pope is infallible when speaking *ex-cathedra*, or from the chair; that there are three persons in the Godhead — the Father, the Son and the Holy Ghost; that Christ is God as well as man; that Christ redeemed the human race from original sin; that man's present life will end in heaven, hell or purgatory; that salvation is accomplished by co-operation with divine grace; that grace is distributed by means of the sacraments; that the virgin Mary was immaculately conceived, etc.

The dogma of the assumption of Mary "asserts that Mary, the mother of Jesus who was God, was taken into heaven, body and soul at the end of her life here below." The proclamation of this dogma was made in the midst of the greatest pageant put on by the church since the annunciation of the dogma of papal infallibility in 1870. It climaxed the "holy year" with a great convocation in Rome and with the annunciation made by Pope Pius XII in the square of St. Peter.

The annunciation of the dogma was the conclusion of the doctrinal development within the Roman Catholic Church. In 1854 the dogma of the immaculate conception of Mary was defined. This teaches

that Mary "in the first instance of her conception was, by a singular grace and privilege of Almighty God in view of the merits of Jesus Christ the Savior of the human race, preserved exempt from all stain of original sin." The virgin Mary, according to the church (the Roman Church), lived in perpetual virginity and holiness. To such thinking it was repulsive that she should have been subject to corruption in death. Logic therefore demanded that these presuppositions be concluded with the dogma of the assumption of Mary's body to heaven at death.



This dogma is declared on the authority of the church, the spokesman of which is the Pope speaking *ex-cathedra*, and thus "infallibly inspired by the Holy Spirit." Laurence J. Riley, Professor of moral theology in St. John's Seminary, declares: "Today the question is settled for Catholics by the infallible pronouncement of the Vicar of Christ. Today it is certainly established that the doctrine of the assumption, however vaguely intimated in the written documents of divine revelation and however tardily inscribed in the written record of history, was part of the original deposit of faith. The threads of tradition, which the instruments of scientific research can trace only imperfectly, lead back nonetheless to divine revelation of the doctrine of the assumption. The church through its highest authority has spoken; there can be no further reason for doubt."

By philosophical presupposition we Bible believers will grant the possibility of such an event. We believe in the supernatural; that is, that God created this universe, that He sustains it and that He can interfere with the natural laws of the universe when He pleases to do so. We

grant the possibility of Mary's assumption but we do not accept this dogma as consistent with Biblical truth or historical evidence.

Biblical and historical evidence is totally lacking for either the dogma of the immaculate conception or the dogma of the assumption of Mary. If God deliberately obscured the latter life and the death of Mary, when they occurred before the New Testament was written, and long before the writings of St. John the beloved, it must have been in accordance with a divine purpose; namely, that of preventing too great an emphasis upon Mary the mother of the Lord Jesus. Thus also the Bible obscures the story of the boyhood of Jesus. We have only one brief glimpse into His boyhood when He was twelve years of age. Otherwise from His babyhood until His manhood the life of Jesus is covered with obscurity. In divine purpose this no doubt was done to keep us from over-emphasizing the human aspect of our Redeemer. Had God desired us to give Mary a prominent place in our thinking, He surely would have had it in the teachings of the New Testament.

There is a difference in the authority for faith for Biblical Christians and the authority for faith for Roman Catholic Christians. The Biblical Christian acknowledges only the Scriptures as the authority in faith and morals. He believes that revelation was completed in the Bible. All that is necessary for salvation and morals is contained in the Bible. Further light may come from continued interpretation of the Scriptures but new revelation going beyond the Scriptures is not to be expected. To open the door for continued revelation is to open the way to countless dangers of undesirable aberrations or even authoritarianism.

What does a Biblical Christian believe concerning Mary?

## I. Mary and the Virgin Birth.

Mary was the special object of the grace of God. The angel Gabriel saluted her with the words, "Hail, thou who art highly favored." Elisabeth, the cousin of Mary saluted her with the words, "Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me?"

These salutations belonged to Mary by the inspiration of the Holy Ghost. They did not originate with the angel nor with Elisabeth, but came from God. From them we may witness the position, the privilege and the nature of Mary.

The virgin Mary's position is revealed by the words, "Blessed art thou among women." The Blessed virgin was a woman like unto other women. She was so born

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## From the preacher's notebook

### "If Any Be Overtaken In A Fault"

It was Henry Ward Beecher who said, "There is an ugly kind of forgiveness in the world. Men take one who has offended, and set him down before the blow-pipe of their indignation, and scorch him, and burn his faults into him; and when they have kneaded him sufficiently with their fists, then they forgive him."

Paul to the Ephesians said, "Be kind to each other, be understanding. Be as ready to forgive others, as God for Christ's sake hath forgiven you." And to Titus he wrote, "Put them in mind—to be gentle, showing meekness unto all men," and the reason is "For we ourselves have known what it is to be ignorant, disobedient and deceived, the slaves of various desires and pleasant feelings, while our lives were spent in malice and jealousy—we were hateful and we hated each other, *But* when the kindness of God our Saviour and His love towards man appeared, He saved us—not by virtue of any moral achievement of ours, but by the cleansing power of a new birth and the moral renewal of the Holy Spirit, which He gave us so generously through Jesus Christ our Saviour. The result is that we are acquitted by His grace, and can look forward to inheriting Life forevermore."

Perhaps we could understand how Christ forgave us by rereading the Colossian letter (2:13-15 Trs.). "You who were spiritually dead because of your sins and your uncircumcision (i. e. your disobedience to the Law of God), God has now made to share in the very life of Christ! He has forgiven you all of your sins: Christ has utterly wiped out the damning evidence of broken laws and commandments which has always hung over our heads, and has completely annulled it by nailing it over His own head on the Cross. And then, having drawn the sting of all the powers ranged against us, He exposed them, shattered, empty and defeated, in His final glorious triumphant act!"

#### "Restore Such An One"

And how did Christ do for us? "And you yourselves, who were strangers to God, and in fact, through the evil things you had done, His spiritual enemies. He has now reconciled through the death of His body on the Cross, so that He might welcome you to His presence clean and pure, without blame or reproach.

"As, therefore God's picked representatives of the new humanity, purified and beloved of God Himself, be merciful in

action, kindly in heart, humble in mind. Accept life and be most patient and tolerant with one another, always ready to forgive if you have a difference with anyone. *Forgive as freely as Christ has forgiven you.*

"And above everything else, be truly loving, for love is the golden chain of all the virtues. Let the harmony of God reign in your hearts, remembering that as members of the same body, you are called to live in harmony, and never forget to be thankful for what God has done for you."

#### "Considering Thyself"

"Even if a man should be detected in some sin, my brothers, the spiritual ones among you should quickly set him back on the right path, not with any feeling of superiority but being yourselves on guard against temptation." (Gal. 6:1).

Yes, there is a source of temptation, there is danger to our own soul—we need to keep looking to our Saviour, in the presence of the sin of our brother, there develops a spirit of casting him away and we ourselves become a "castaway." The "spiritual ones," who would remain that way, exercise care, lest they default in attitude toward that one who is found at fault, and thereby grieve God's Holy Spirit, who would preserve, and insure, faultless presentation before the presence of His glory.

He, our Lord and Saviour who died to make us presentable at the Court of Heaven, says, "When ye stand praying, forgive . . . that your Father . . . in heaven



may forgive you . . . And if he trespass . . . seven times . . . and turn seven times . . . in a day . . . thou shalt forgive . . ." And He means forgive without scorching.

#### To Have The "God of Peace" With You

"Delight yourselves in God, yes, find your joy in Him at all times. Have a reputation for gentleness, and never forget the nearness of your Lord. Here is a last piece of advice. If you believe in goodness and if you value the approval of God, fix your minds on the things which are holy and right and pure and beautiful and good. Model your conduct on what I have told you and shown you, and you will find that the God of peace will be with you."—St. Paul.

Sometimes even the devil uncovers himself and those who would be spiritually wise are accurately informed, and learn how to avoid his trick of "mind-fixing" on things that would be soul-damaging. It was a New York columnist earnest in endorsement of the liquor industry, and zealous in his pooh-poohing and viewing-with-alarm, all efforts to encroach upon the rights of the booze-barons, who unwittingly gives those who would entertain the "God of Peace" in their homes, some valuable information. "If you've been enjoying sports on your TV screen this summer, you can thank makers of two products mostly: Beer and motor cars." And then he points out rather proudly that 49 brewers across the nation sponsor events on 59 outlets. Only 28 automobile manufacturers and their dealers use the medium, and over only 34 stations. Sports do not come cheap. The World Series cost \$800,000 for television rights."

To this a religious journalist adds, "Television and its beer propaganda are closer to you than you think. Already 3 out of every 5 U. S. families are within reach of a television station and according to a statement by an executive of NBC, 70 percent of those 3 families are being influenced by television in their buying habits."

Now just what do you think the Apostle Paul would have to say about that were he pastor of the Church we attend? He did say upon a certain occasion, "Knowing—I persuade men." There are preacher-hearts in America today that beat under the same pressure as the Apostle's. They are greatly agitated by this state of affairs and the "Love of Christ" also "constraineth (them)." To those who "believe in (holiness) and desire the approval of God" none need come with special unction from heaven to "persuade" them in order that they may be convinced that the booze-barons would have no interest in bringing the "God of peace" into their homes. Nor have they any doubt in their minds as to

(Continued on page nine)



# Conflicts In Secret Prayer

*B. M. Books*

**S**ECRET prayer is either a success or a failure. What promises to be a blessing sometimes frazzles down to a dismal blackout. Secret prayer is a challenge to us and the combat with the devil that ensues at times, is evidence that we have engaged him at the most vulnerable place and time. The devil is well aware of the potentiality of prayer. Hence he sets himself for an all-out conflict. The veteran saint realizing this, sets himself accordingly. It is the new recruit that flounders here not realizing the battle that rages. It is sometimes through many determined efforts that he comes to take his stand. Effective prayer is conditioned upon recognized promises and if humbly followed will surely succeed.

If in a stiff, self-contained, inflexible attitude we appear in prayer, we bring a barrier with us that must first be disposed of if we want that approving smile, and hear the sound of the gentle footsteps of the Spirit or feel the warm breath of the still small voice. And further, the tender wooing of the Heavenly Spirit never comes to the proud or unforgiving heart. Is it possible, that such a condition may not be seen, even by the professed sanctified, until the Spirit points it out at the moment of serious prayer.

But even if the aforesaid matters are put right, still there remain problems which God alone can right. There are obstacles often lying in our pathway that

block a thorough work of prayer. For instance when God does not move when we feel He should, the temptation soon is present to impatience. We say, "How about it? I have met all conditions!" God surely moves after all conditions are clear and we must always remember our knowledge is very local, and severely limited and therefore we are unable to enter into His ways and means. We then cry out, "Thy will not mine be done." This puts us at ease and peace of mind.

It is encouraging to have our prayers answered, and this is more than always petitioning. It includes the other phases of prayer—thanksgiving and adoration.

But, then, we may get into a season of prayer when all our praying seems flat. It is then well to search our heart for any alien motive that may militate against the will of God. It does not take a great fault to deflect the audience of God, rendering our prayer insipid. If this persists, prayer is less attractive and finally, is but the memory of those good old days.

But when we pray we are counseled to shut the door. This means the material door and the mental door. Everything not related to our present business must be shut out.

A common barrier to an enjoyable season and experience of prayer is mind wandering. A host of good souls, sincere and anxious for God's spirit to rule their lives are frequently made to confess defeat

here. I believe help lies in the direction of a specific burden or problem. We *ought* to form the habit of secret prayer is right. But the *ought* should be regarding a specific matter. When we walk in the full light of the Holy Spirit, I believe we will have burdens to carry to the Lord. Faith now is needed to believe God hears and answers. There are folks who have had burdens and laid them before the Lord but when they left the place of prayer—they took the burdens along. Can the Lord trust you with soul burdens?

But again a burden may be on us, and grip us so much so that we fail to lay the burden before the Lord. We are occupied with the solution of the burden, ways and means by which it can be worked out. The Lord is secondary. The prayer is chilled. We look at the Lord through the burden rather than look at the burden through the Lord.

After all this on secret prayer, there are vast areas and possibilities, in the prayer experience, that we feel we are just in the kindergarten class. Yet all who matriculate and gain any degree of fascination for the secret prayer life will certainly succeed under the tutorship of the Holy Spirit.

The leading saints of all times have been peculiarly distinguished for their effective secret prayer life. Start it, continue it, regularly, persistently, earnestly, and your life will blossom and fruit in spiritual enlargement.—*Salem, Oregon.*

## “Morrison’s Blessed”

A faculty member at Asbury College jotted down the many "blesseds" as given by Doctor H. C. Morrison while speaking in Chapel. There are over three hundred of them. Some of them are:

“Blessed are they who were brought in-  
to subjection when they were children.”

“Blessed is the man who does not act the fool, for verily if he acteth often enough, he shall become one.”

"Blessed is he who does not try to be someone else."

“Blessed is he who says something when he is talking.”

“Blessed is he who is not tied up with anything that keeps him from working for the Lord.”

"Blessed are the young people who borrow brains from the older folks until they can grow enough for themselves."

"Blessed are they who are saved and spunky."—*Pentecostal Herald*. Selected by *Carl J. Carlson*.



# The Sunday School Teacher As A Fisher Of Men

Dorothy Birkmayr Kirk

*"Jesus said unto them, Come ye after me, and I will make you to become fishers of men." (Mark 1:17).*

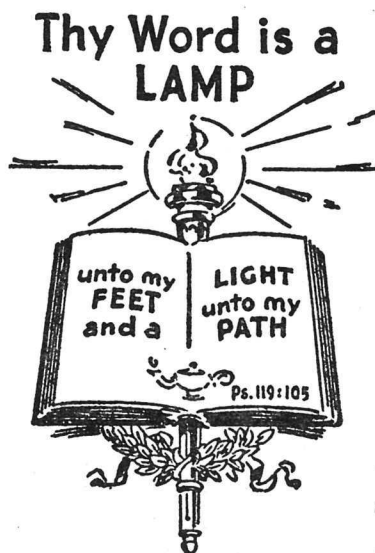
THE desire to win souls may occur at an early age. A child of six, soon after her own conversion, had a passion to distribute Gospels of John and to witness for Christ to all in her neighborhood, whether young or old. She is now a young woman in training for Christian service.

At the age of eleven, the writer began to teach a class of girls. The Lord very early led to personal work among them, which included calling and a thoughtful concern for each girl. The goal was to win them for Jesus. When she left for college at the age of seventeen, that class numbered thirty and deep impressions had been made on the teacher's heart, as well as on the class so dear to her.

John the Baptist was a great personal worker. "John bare witness of him. . . . The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world! . . . Again the next day after, John stood, and two of his disciples; and looking upon Jesus as he walked, he saith, Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus" (John 1:15, 29, 35-37). There is a simplicity about his witness that is fascinating. The secret of the power in his words is bound up in his overwhelming love for Christ. That explains also why John could say, "He must increase, but I must decrease," and why he was willing to speak the truth even if it meant prison and death. He followed Jesus and became a fisher of men.

When I was requested to write on the subject of calling and soulwinning, I knew that of myself I was incapable. However, I humbly submit an account of some of God's personal leadings, with the earnest hope that there may be some who will be stimulated to undertake this greatly neglected but fruitful work. The Word is so clear that we all are included in the admonition, "In the morning withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good" (Eccles. 11:6). He also tells us, "He that winneth souls is wise" (Prov. 11:30). Besides the unsaved, there is also the great company of Christians who need our love and tender care.

During my college years, a cloud fell upon the sweet fellowship which I had enjoyed with Christ. It was after graduation from college and a personal sorrow that the training at Jesus' feet was resumed. At the time, I was assistant to the Director of the Art Museum in the college where I had received my training. God had also providentially placed me in a college dormitory as chaplain. When the light dawned in the heart which had been temporarily in darkness, it was the most



natural thing to begin to witness personally to every one who crossed my path. One by one students were saved, not in groups nor in great numbers, but over the following twenty years a goodly number came to know Him. This came about by constant personal effort by calling on them when ill, by going to their rooms, by taking walks with them one by one, by reasoning with them and quoting the Word, and, above all, by praying for them and with them. Some days and nights were spent in prayer. During most of those years, the entire time was given without financial remuneration, trusting God for personal income. Five went out as missionaries, some are teachers, others founded their own homes and now their children are entering His service. The girl of six mentioned above is the daughter of one of them. Personal work and calling pay great dividends which only eternity will reveal.

Since my marriage over eleven years ago, there has been a greater and greater impression in our hearts that we, in the Alliance, need a renewed vision of personal witness and soulwinning. For us, there have been varied ministries. In the providence of God my husband and I fell heir to the task of opening up a permanent church a little chapel used only as a summer resort Sunday school. So far as we knew there was only one real Christian in the community. There was but one thing to do. We must go calling from home to home. Over a period of twenty-two months, three entire families came to Christ, and a number of others who have stood true over the years. It was a Godless community where only personal work, calling and witnessing, praying and reading the Word with them, could have produced results. I may say that not always in such work is the caller a welcome visitor, but if the Spirit of God is leading, love and tact will win. Calling and soulwinning take time, tact, love for God and people, much prayer and searching His Word so that quoting the Word becomes as natural as breathing. Most of all, we need to be baptized and filled continually with His blessed Holy Spirit.

It has remained for the past year to open our eyes more fully to what God desires of His people. One year ago, I was asked to teach a class of young women, most of whom are married and have small children. The enrollment was about eighty and the attendance averaged about half that number. As I stood before them, I realized they were not individuals to me, but a group of people. My past experience of knowing personally all to whom I ministered caused me to feel ill at ease. So the Lord showed me I must call on all these dear ones. It seemed impossible. The members of the class were scattered all over the city and for miles in all directions outside.

My husband and I started calling in October and finished in April. Every spare minute we had, and many we felt we could not spare, were spent calling at these homes, meeting husbands and children or fathers and mothers and praying and reading the Word at each home. We learned to know the wives and husbands and the more than one hundred and twenty-five little ones by name, to love them and to pray daily for them. Some were saved in their homes as we called. We ourselves received a great blessing in our own souls, our bodies were refreshed and there was heart peace.

It might be admitted that on a rainy or a snowy night, it would have been easier to remain at home. However, in spite of some discouraging moments, we invariably

(Continued on page thirteen)



## CHURCH DIRECTORY

### AS SLATED BY THE GENERAL CONFERENCE

Permanent Church Headquarters  
Messiah Rescue and Benevolent Home  
2001 Paxton St., Harrisburg, Pa. Tel. 3-9881  
Attention of General Conference Secretary

#### Institutions

**E. V. Publishing House, Nappanee, Indiana.**  
Eld. Erwin W. Thomas, Manager.

**Jabbok Bible School, Thomas, Oklahoma.**  
Ira M. Eyster, President.

**Messiah College, Grantham, Pa.**  
Dr. C. N. Hostetter, Jr., President.

**Messiah Home, 2001 Paxton Street, Harrisburg, Pa.**  
Eld. and Sr. Irvin O. Musser, Steward and Matron. Telephone 2-7836.

**Messiah Orphanage, R. R. 1, Mt. Joy, Pa.**  
Sr. Mazie Seese, Matron.

**Mt. Carmel Orphanage, Coleta, Illinois, Supt.**  
Eld. Albert Cober; Matron, Elizabeth Schradley.

**Ontario Bible School, Fort Erie, North, Ont.**  
Bishop Edward Gilmore, President.

**The Christian Light Press**  
The merchandising department of Brethren in Christ Publication Board, Inc.  
Nappanee, Ind., Chambersburg, Pa.  
Main office: Elizabethtown, Pa.  
Clair H. Hoffman, Manager

**Upland College, Upland, California.**  
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#### FOREIGN MISSIONARIES

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**Saharsa Mission:** Saharsa, O. and T. Ry., Bhagalpur District, India. Elder and Sr. Charles Engle, Sr. Beulah Arnold, Sr. Leora Yoder, Sr. Shirley Bitner, Sr. Erma Hare.

**Madhipura Mission:** Madhipura, O. and T. Ry., Bhagalpur District, India. Sr. Anna Steckley, Elder and Sr. Arthur Pye.

**Barjora Mission:** P. O. Tirbeniganj, via Murlinganj, A. Ry., North Bhagalpur District, India. Elder and Sr. William Hoke, Sr. Emma Rosenberger.

**Monghyr Mission:** Mission House, Monghyr, E. I. Ry., Monghyr District, India. Elder and Sr. George Paulus, Sr. Effie Rohrer.

**Banmankhi Mission:** P. O. Banmankhi, A. Ry., Purnea District, India. Elder and Sr. Allen Buckwalter.

**Bro. and Sr. A. D. M. Dick,** Mount Hermon Estates, North Point Post Office, Darjeeling, India.

#### Africa

**General Superintendent:** Bishop and Sr. H. H. Brubaker, P. O. Box 711, Bulawayo, So. Rhodesia, South Africa.

**Matopo Mission:** P. B. 191T, Bulawayo, S. Rhodesia, South Africa, Eld. and Sr. Elmer Eyer, Eld. and Sr. L. B. Sider, Sr. Elizabeth Engle, Sr. Dorothy M. Martin, Sr. Mary Brenaman, Sr. Lula Asper, and Eld. and Sr. Alvin Book.

**Mtshabezi Mission:** P. B. 102M, Bulawayo, S. Rhodesia, South Africa. Elder and Sr. D. B. Hall, Elder and Sr. Roy H. Mann, Sr. Beth L. Winger, Eld. and Sr. Bert Winger, Sr. Mabel Frey, Sr. Rhoda Lenhert, Sr. Fanny Longenecker.

**Wanezi Mission:** Filabusi, S. Rhodesia, South Africa, Eld. and Sr. Arthur Climenhaga, Eld. and Sr. Chester Wingert, Sr. Anna R. Engle, Sr. Florence Hensel, and Sr. Anna Wolgemuth.

**Macha Mission:** Choma, N. Rhodesia, South Africa, Eld. and Sr. J. Elwood Hershey, Sr. Verna Ginder, Sr. Ruth Hunt, Sr. Verda Moyer, and Sr. Annie Winger.

**Sikalongo Mission:** Choma, N. Rhodesia, South Africa. Elder & Sr. David Climenhaga, Sr. Rhoda Lenhert, Sr. Anna Graybill, and Sr. Edna Lehman.

#### Missionaries on Furlough

Sr. Anna M. Eyster, 637 Third Avenue, Upland, California.

Sr. B. Ella Gayman, 2001 Paxton St., Harrisburg, Pa.

Eld. and Sr. Albert Brenaman, West Milton, Ohio.

Sr. Naomi Lady, Grantham, Pa.

Sr. Martha Kaufman, 411, 13th St. Abilene, Kansas.

Sr. Mary C. Kreider 266 E. Main St., Cambeltown, Penna.

#### HOME MISSIONS

##### Rural Missions

**Allisonia, Virginia (Farris Mines)** Paul and Ruth Wolgemuth, Ida Lue Hane.

**Bloomfield, New Mexico** (Brethren in Christ Navajo Mission), c.o. Blanco Trading Post. Isaac and Nina Schmucker, Rosa Eyster, Dorothy Charles, Samuel and Lucy Ensminger.

**Delisle, Saskatchewan, Canada:** Pearl Jones.

**Hollidaysburg, Pa.** (Canoe Creek Mission), Box 259A, R. D. 2, Telephone Hollidaysburg 51319; Paul and Esther George.

**Kentucky—Elam Dohner, Superintendent.**

**Fairview Station, Ella, Ky.:** Elam and Helen Dohner, Esther Ebersole.

**Garlin, Ky.:** Eli and Ruth Christner, Elizabeth Hess, Nurse.

**Knifley, Ky.:** Edgar Giles, Pastor, Katie Rosenberger, Nurse; Ruby Clapper.

**Meath Park Station (North Star Mission)** Saskatchewan, Canada; Earl D. and Ellen K. Brechbill, Docia Calhoun.

**Tillsonburg (Houghton Mission)** Ontario, Canada; Telephone Glenmeyer 22-14; Myrtle Steckley, Ruth Steckley, Anna Henry.

**Frogmore:** Alonza Vanatter, Pastor.

**Houghton Center:** Basil Long.

##### City Missions

**Albuquerque Mission:** Residence—441 LaVega Road, Albuquerque, New Mexico, Paul and Barbara Wingerd.

**Altoona Mission:** 613 Fourth Avenue, Altoona, Pa. Residence — 412 Third Street, Altoona, Pa. Graybill and Ethel Brubaker.

**Buffalo Mission:** 25 Hawley St., Buffalo 13, N. Y.; Telephone—GRant 7706; Harry and Katie Buckwalter, Anne Wyld, Viola Miller.

**Chicago Mission:** 6039 Halsted Street, Chicago 21, Illinois; Telephone—Wentworth 6-7122. Carl J. Carlson, Pastor, Avas Carlson, Alice Albright, Sara Brubaker, Frances Wolfe.

**Dayton Mission:** 601 Taylor St., Dayton, Ohio; Telephone — HEmlock 3164; William and Evelyn Engle, Mary Brandt.

**Detroit (God's Love Mission)** 1524 Third Ave., Detroit 26, Michigan; Residence—3936 Humboldt, Detroit 8; Telephone — TYler 5-1470; Harry Hock, Supt., Catherine Hock, Ethel Heisey, Ruth Deihl.

**Harrisburg (Messiah Lighthouse Mission)** 1175 Bailey St. Harrisburg, Pa.; Telephone—Harrisburg 26488; Joel and Faitha Carlson, Elizabeth Kanode, Grace Robb, and Beulah Lyons.

**Massillon (Christian Fellowship Mission)** 118 South Ave., S. E. Massillon, Ohio; Telephone —2-3804; Eli Hostetter, Pastor; Lloyd Hostetter, Assistant Pastor; Lydia Hostetter, Doris Rohrer, Minnie Bicher.

**Orlando Mission:** Pastor Ernest and Kathryn Boyer, 1712 Cook St., Orlando, Florida.

**Philadelphia Mission:** 3423 North Second St., Philadelphia 40, Pa.; Telephone—NE 4-6431; William and Anna Rosenberry, Anita Brechbill, Erma Hoke.

**San Francisco (Life Line Gospel Mission)** 224 Sixth St., San Francisco 3, Calif.; Residence —311 Scott St., San Francisco 17, Calif.; Telephone—UNDERhill 1-4820; Edith Davidson, Janna Goins, Edith Yoder.

**Stowe Mission:** 527 Glasgow St., Stowe, Pa.; Telephone — Pottstown 1211J; Cletus and Kathryn Naylor.

**Welland Mission:** 36 Elizabeth St., Welland, Ontario, Canada; Telephone—3192; Earl Bosert, Pastor; Pauline Hess, Rhoda Lehman.

#### RADIO BROADCASTS

CHVC, Niagara Falls, Ontario	1600 Kcs.
"Call to Worship Hour"	
Each Sunday 9:00-9:30 A.M.	
CKPC, Brantford, Ontario	1380 Kcs.
"Brethren in Christ Hour"	
Each Sunday 2:00-2:30 P. M.	
WMPC, Lapeer, Michigan	1260 Kcs.
First Thursday of every month	
12:15-1:15 P.M.	
Every Tuesday—transcription	
3:30-3:45 P.M.	
KOCS, Ontario, Calif.	1510 Kcs.
"Morning Melodies"	
Each Sunday 10:00-10:15 A.M.	
WCHA, Chambersburg, Pa.	800 Kcs.
"The Gospel Tide Hour"	
Each Sunday 7:30-8:00 A.M.	
WCHA, Chambersburg, Pa.	800 Kcs.
"Gospel Words and Music"	
Each Saturday 12:35-1:00 P.M.	
WNAR, Norristown, Pa.	1110 Kcs.
"Gospel Words and Music"	
Each Sunday 2:30-3:00 P.M.	
WLBR, Lebanon, Pa.	1270 Kcs.
"Gospel Words and Music"	
Each Saturday 12:35-1:00 P.M.	
WKJG, Fort Wayne, Indiana	1380 Kcs.
"Gospel Words and Music"	
Each Sunday 8:00-8:30 A.M.	
WAND, Canton, Ohio	900 Kcs.
"Christian Fellowship Mission"	
Each Sunday 12:30-1:00 P.M.	
WPTB, Middletown, Ohio	910 Kcs.
"Gospel Lighthouse Hour"	
Each Sunday 8:00-8:30 A.M.	
WBUX, Quakertown, Pa.	1570 Kcs.
"Sunday Bible Hour"	
Each Sunday 12:30-1:00 P.M.	
WLXW, Carlisle, Pa.	1380 Kcs.
"The Verse for the Day"	
Each Sunday 3:05-3:20 A.M.	

## Births

**DOURTE** — Brother and Sister Allon B. Dourte of Manheim, Pa., became the happy parents of a son, Lamar, on December 16.

**ENGLE** — Brother and Sister John Engle announce the birth of a son, Eugene Kenneth, at the Hershey hospital December 18.

**HERR** — A daughter, Doris Marie, was born to Brother and Sister (nee Nora Faus) John L. Herr, Manheim, Pa., on December 30.

**MAGGERT** — Born to Brother and Sister Glen Maggert of Hillman, Michigan, on June 17, 1950, a son, Joel Kent.

**MARTIN** — Born to Brother and Sister Vernon Martin of Clayton, Ohio, a daughter, Susan Elaine, on November 27.

**ROSENBERGER** — Born to Mr. and Mrs. Andrew B. Rosenberger of Souderton, Pa., a son, Philip Kent, on December 26. Another brother for Ronald, Dennis, Merrill, Harold and Bobby.

## Weddings

**HARTSOCK-SISCO**—On Saturday, Dec. 2, there occurred in the Methodist church, Sandusky, Michigan the marriage of Miss Grace Sisco, daughter of Mr. and Mrs. Ello Sisco, Sandusky, Michigan and Mr. Dewey Hartsock, son of Mrs. Dorothy Hartsock of Detroit. The officiating minister, Elder M. E. Stauffer performed the wedding ceremony, assisted by Elder Harry Hock, in the presence of a large group of relatives and friends. Following the wedding, a pleasant reception was held in the church. This young couple will reside in Detroit. May God's blessing rest upon them through life's journey.

## Obituaries

**BAKER**—Malinda Nissley Wenger Baker was born in Franklin County Penna., June 18, 1869 and departed this life at her home near Chambersburg, November 24, 1950, aged 81 years, 5 months and 6 days. She was the daughter of the late Joseph Z. and Anna Nissley Baker, who preceded her in death November 5, 1938. Soon after marriage she was converted and united with the Brethren in Christ Church and remained a consistent member until death. She was a regular attendant of the Chambersburg Church, and was present in the services the Sunday before her death. During her last years she was tenderly cared for by her daughter Carrie who was with her when she passed away very suddenly during the early morning hours.

To this union were born one son and five daughters. Two daughters, Elsie and Grace, died early in childhood. Another daughter, Mrs. S. E. Brechbill, passed away in May 1948. Her son, Andrew S. Baker died in August 1939. Surviving are two daughters, Mrs. Paul K. Lytle of Chambersburg and Miss Carrie E. Baker at home; seven grandchildren and three great-grandchildren beside a large circle of relatives and friends. Our loss is her eternal gain.

Funeral services were conducted Sunday afternoon November 26 at the Air Hill meeting house, with Bishop Charlie B. Byers and Elder Daniel H. Burkholder in charge. Text II Tim. 4:6-9 and Mark 14:8 first clause. Interment took place in the cemetery adjoining.

**FREED**—Mrs. Katie Freed of Souderton, Pa., was born in Franconia Township on November 7, 1885. She died suddenly at her home, November 10, while engaged in a conversation with a neighbor. She lived 65 years and 3 days.

She is the widow of Allen L. Freed who died in February, 1948. Sister Freed was a member of the Brethren in Christ Church at Souderton.

Surviving her are the following children: Mrs. J. Matthew Smith, Sellersville; Marvin F. Freed, Englewood, Ohio; and Lloyd F. Freed, Souderton. Her sisters are Mrs. Henry Dirn, Souderton, and Mrs. Carl Bowers, Trappe. Fifteen grandchildren mourn the loss of a kind grandmother.

Funeral services were held at the Brethren in Christ Church, Silverdale, with Elder E. C. Rosenberger and Elder Harold Wolgemuth in charge. Interment took place in the adjoining cemetery.

**HAYES**—Mrs. Lydia Hayes, wife of the late John M. Hayes, Souderton, was born in Michigan on May 29, 1873, and passed away at the Messiah Home, Harrisburg, Pa., aged 77 years, 5 months, and 10 days.

She is survived by these children: Wilbur, Souderton; Perry, Vernfield; Russell, Miami, Fla.; Roy, Telford; and Violet, wife of William Moyer, Hatfield. There are 14 grandchildren and 3 brothers, Jesse Hunsperger, Philadelphia; William Hunsperger, Hamilton, Canada; and Isaac Hunsperger, Kitchikan, Alaska.

Three sisters and two brothers preceded her in death. They were Fannie Farmer, Gormley, Ontario; Mary Hutmayer, Philadelphia; Nancy Morbey, Toronto, Ontario; Noah Hunsperger,

Palouse, Washington, and Amos Hunsperger, who died in his youth.

Funeral services were held at the Brethren in Christ Church, Silverdale. The minister in charge was Rev. Isaiah Harley, assisted by Rev. Ralph Jones and Rev. A. C. Rosenberger. Interment took place in the adjoining cemetery.

**MARTIN**—Abram H. Martin, son of the late Elder Jacob N. and Sarah Heisey Martin, was born in West Donegal Township, June 30, 1884, and departed this life December 14, at the age of 66 years, 5 months, and 14 days.

Brother Martin was injured in an automobile accident near Landisville on December 12 and died in the Lancaster General Hospital of head injuries received in that accident.

He was a retired farmer in East Donegal Township and was a member of the Brethren in Christ Church, Maytown.

Surviving besides his wife, the former Katie Musser are these children: Ray N. Martin, Elizabethtown; Mary, wife of Herbert E. Miller, Elizabethtown; Dr. John M. Martin, Blue Ball; Sarah, wife of David E. Hoover, Arcadia, California; Vernon M. Martin, Clayton, Ohio; Dr. Nathan E. Martin, Grace Hospital, Detroit, Michigan. Fourteen grandchildren and two sisters, Lizzie, wife of Elmer Engle, and Mrs. Fannie Burkholder, both of Elizabethtown, also survive.

Funeral services were held Tuesday at the Cross Roads Brethren in Christ Church, Florin, with Elder B. E. Thuma in charge, assisted by Elder P. W. McBeth and Elder Harry Brubaker. Text: I Corinthians 15:55-58. Interment took place in the adjoining cemetery.

**MYERS**—Miss Mary Susan Myers of Greencastle, Pa., Rural Route 2, died on December 21, after an illness of one-and-a-half years. She was born February 5, 1908. She was the daughter of Rev. Ambrose and Amelia Martin Myers of Greencastle, Pa., Rural Route 2. She has been a member of the Montgomery Brethren in Christ Church since the age of eleven years.

In addition to her parents she is survived by two brothers: Walter M., Greencastle, R. 3, and Charles A., Greencastle, R. 2; four sisters—Mrs. Earl Leshner, Greencastle, R. 3, Mrs. Allen Brubaker, Lewistown, R. 3, Mrs. Clement Oldham, Bedford, R. 2, Mrs. Amos Wingert, Chambersburg, R. 5.

Funeral services were held on Sunday, December 24, at the Montgomery Church at 2:00 p.m. Rev. Glenn Niswander conducted the services, assisted by Rev. Isaac Helfrick and Bishop Jesse Oldham. Burial took place in the adjoining cemetery.

**WORMAN**—Henry P. Worman of Souderton, Pa., born in Haycock Township on February 27, 1870, and died December 5. He attained the age of 80 years, 9 months, and 8 days.

He was preceded in death by his wife, one daughter, and four sons. Surviving are the following children: Omar G., Souderton; Elwood H., Lansdale; H. Stanley, Sellersville; and Daniel H., Telford. Also surviving are one brother, Stover Worman, Philadelphia, and one sister, Mrs. Mary Miller, Perkasio.

Funeral services were held in the Zwingle Reformed Church, Souderton, in charge of Rev. Rahn, assisted by Rev. A. C. Rosenberger. Text: Philippians 1:21. Interment took place in the Hillside Cemetery.

## "Handbook of Missions"

No doubt many of you have wondered why the "Handbook of Missions" came to you so much later this year than in previous years. It is our feeling that you, as our constituents, have a right to know why. Therefore, we are taking this means to state that during the past year we, here at the Publishing House, experienced some very difficult problems in relation to being able to secure help in certain areas of our shop. This became critical enough that it was necessary to send considerable of our work to some commercial shops in order to keep up with our regular schedule.

This, of course, so affected our schedule, that it was not possible for us to get the "Handbook of Missions" to you until rather late in the year.

We do want to state, however, that we feel God has helped us in being able to secure the necessary personnel so that at the present time our staff is complete and by all indications we will not experience such a situation in the coming year.

We do appreciate the patience of each one of you in relation to this matter and do solicit your prayers in behalf of the work at the Publishing House that it may go forward under the direction of God.

Publishing House Management

## "Preacher's Notebook"

(Continued from page five)

the hazard to a "reputation for gentleness," which this same influence will create. All this should add up to a large sum in our thinking if we would forget not the nearness of the coming of our Lord Jesus Christ and His injunction to be found faithfully witnessing for Him until He come.

### "A Picked Representative"

A visitor to a certain church said to its pastor: "I know nothing of the program of your Church, but I know one man in it. Your work is not in vain if it has done nothing more than help create the character of a person like that. He's worth a thousand."

Bob Ingersoll presented one of his infidelic books to an aunt who was a devout Christian. On the fly-leaf he wrote, "If all Christians had lived as you have lived there would have been no need for this book to have been written."

A little man noticed that the ancient clock in the hall was striking very slowly. His father explained that the striking part was about run down and proceeded to wind it. Next Sunday when the father was reading the paper the wife asked if he was going to Church. He replied slowly, "Oh, I—I guess so." The observant son remarked: "Daddy, it sounds like the meeting side of you has run down. Has it?" The father grew red in the face and then grinned and throwing aside his paper said, "Maybe it has, son, but we'll wind it up again. Let's get ready for Church."

The authorities didn't know James and John but they did recognize that they represented Jesus. What do we represent?

Scriptures used: Eph. 4:32; Titus 3:2; Col. 3:13-15; Col. 1:21, 22; Col. 3:12-13; Gal. 6:1; Phil. 4:4, 8, 9; Mark 11:25; II Cor. 5:11. *Any deviation from the King James is from Philipps.*



# With the Church In The Homeland

## NEW CHURCH DEDICATED AT DETROIT, MICHIGAN, NOVEMBER 19

On Sunday afternoon, November 19, the new church on Myrtle Street at Detroit, Michigan was dedicated to the service of the Lord. The house was filled for the services. In addition to the members, many friends came in for the occasion. Michigan, Indiana, Ohio, Pennsylvania, New York and Ontario were represented. A number of ministers from other churches as well as representatives of several places of business were present. It was a pleasure to have three members of the Home Mission Board with us: Bishop. C. N. Hostetter, Jr., Chairman; Bishop Carl G. Stump, Detroit Mission Overseer, and Eld. Dale Ulery.

Words of greeting and congratulation were received from many parts of the church. Among these was a message from Bro. and Sr. William Lewis, co-founders of the work here in the city.

A generous offering of \$1083.07 was given by those present.

We solicit your continued prayers and interest for the needs both financial and spiritual of this, the Lord's work, in the city of Detroit.

—Harry D. Hock and Workers

### Sherkston, Ontario

The Annual Christmas program was held at the Church, Sunday morning Dec. 24th under the supervision of Bro. Paul Climenhaga, the S. S. superintendent. The teachers spent considerable time with the children in helping them in their parts. Carols were sung, recitations given and everybody enjoyed themselves. Each child received a gift, and also candy. Our pastor has been away holding meetings and Brethren Ed. Nigh, James Sider, Elmer Steckley, Bishop Charlton and Bro. J. Rugg have been filling the pulpit in his absence. Our meetings are well attended, and also the Sunday School.

—Cor.

### Souderton-Silverdale, Pa.

On the afternoon and evening of September 2 our Harvest Meetings were held. Bishop Jacob Bowers and Elder Harold Wolgemuth brought us messages revealing the gratitude we should have for the prosperous year just passed.

Much inspiration was received from the program rendered by the Mixed Chorus of the Elizabethtown congregation on the evening of September 10. Elder Paul W. McBeth, who accompanied the group, brought us a challenging missionary message.

Our young people participated in a progressive supper Saturday evening, September 23, with Elder and Sister Harold Wolgemuth as guests. Also, during the evening, elderly brethren and sisters of the congregation were visited. The climax of the evening was a Surprise Welcome for the Wolgemuths. We pray God's blessing upon their efforts of service here.

The Love Feast in the Souderton Church was held October 14 and 15. We were privileged to have with us a group from Hunlock Creek. Elder Ross Morningstar

brought us a very inspirational Sunday morning message.

Revival services began in the Silverdale Church the evening of October 15 with Elder Arthur Brubaker as evangelist. Stirring and practical messages were presented with a number receiving spiritual blessing in the altar services.

A large audience heard the program presented by the Messiah Orphanage in the November 19 Young People's service. The recitations and singing were well received. Bishop I. W. Musser told of the work of the orphanage and also spoke in the evening worship. Previous to this service, the young people had contributed a large amount of foodstuffs which were arranged nicely at the front of the church.

Monday evening, December 18, Bishop E. J. Swalm spoke to us concerning "Christ and His Bride—The Church." We were led to appreciate more than ever that Christ has selected us in spite of our low estate.

—Mae Brubaker.

Sylvatus, Virginia

Greetings in Jesus' name:

It has been quite a long while since I have written a letter giving my testimony through the "Visitor." "Cast thy bread upon the waters for thou shalt find it after many days." (Eccl. 11:1). I do thank and praise God for all the good promises that he has for his little ones. I am so happy to say that I am feeling quite well and have been enjoying all the good services this fall and summer. So glad for the good revival meeting that we had at Farris Mines with Elder John L. Rosenberry as evangelist. It did thrill my soul and brought so much joy to my heart. He surely is a great man sent from God. We had a nice revival and many souls were saved. This I do thank and praise God for.

I am so glad and praise Jesus for the time that I gave my heart to the Lord and I would not turn back for all the world. I praise and thank Jesus that He is so real to my soul and I mean to ever keep true and be what He would have me be. Truly as we look out across this world and see so much sin and distress and see those things come to pass in front of our eyes, we do know that the coming of our blessed Saviour is drawing near. I want to meet my blessed Saviour, don't you? Praise His holy name forever!

While in my wheel chair or rocking chair I love to receive greeting cards and letters from God's little ones. I trust that I shall not be forgotten. I need your prayers. May God's rich blessings be with each and every one.

With this little prayer I will close: Blessed Jesus, I love Thee, and my heart is filled with praises. Take this testimony and use it for Thy glory. Make it a blessing to some dear heart. In Jesus' name, I ask these favors.

Your sister in Christ Jesus,  
Faith Alice Phillips

### Cedar Grove, Mifflintown, Pa.

December 3. Again the time of the year has come when a new Sunday School Board was elected. A few changes were made. Brother Earl Gantz and family were with us for the Sunday morning service. Brother Gantz gave a very interesting report of the State Sunday School meeting.

December 9. Our District Council was held at the Granville church this year.

December 24. Bishop Jacob Bowers and family were with us. Brother Bowers brought to us the morning message. We are always glad for their presence, as Sister Bowers was formerly one of our number. Quite a number of our group went carol singing and distributed Christmas boxes. This was also a day of exchanging gifts among the pupils and teachers in our Sunday School.

December 31. Watch night service. Sisters Mary Stoner and Florence Faus (workers from Saxton mission) were present. Service consisted of the Young People's Bible Study, singing, testimony and prayer as the New Year was ushered in.

—Ella M. Lauver.

### Bethany Church, Thomas, Oklahoma

Since the last report to the Visitor, the activities at Bethany have been many and varied. One of the most encouraging phases of the work is the way the Indians are taking an interest in spiritual things. Since the tent meeting in the last summer, they have been attending our regular services. They do not have their own way to come to services so Brother Michael Engle built a cab to fit a pick-up box, and Mr. and Mrs. Paul Engle usually assume the responsibility of bringing them to church. Several have been received into church membership and others are living consistent Christian lives. They seem to appreciate so much the interest that white people take in their spiritual welfare. They are eager to hear the gospel. Pray that many more may be won for Christ.

The fall Love Feast was Sunday, November 26. Bishop Henry Ginder, evangelist for a two-weeks revival, was guest speaker at these services. Approximately eighty-five shared in this ordinance. Before the beginning of the afternoon session, Mr. and Mrs. Orville Heise, Dallas Center, Iowa, had their daughter, Margaret Jean, dedicated to God in a public service. Bishop Friesen had charge of the dedication.

The annual Bible Conference was December 2 and 3. The variety of the program did not in any way hinder the Spirit of God. At the close of the Saturday session shouts of praise and victory rose all over the church as a quartet sang "Breathe on Me" at the conclusion of Bishop Ginder's message on the "Baptism of the Holy Ghost."

The services of Bishop Ginder were greatly appreciated during the revival effort. The children's talks on Tuesday and Friday evenings were enjoyed by old and young alike. The afternoon prayer meetings were few but precious. Many gave expression to the need of a closer walk with Christ. The two pre-sermon talks were timely and interesting. The pupils and faculty at Jabbok did not tire of Brother Ginder's daily chapel message. Many hungry hearts found satisfaction at an altar of prayer. Some were saved, some reclaimed, some filled with the Holy Ghost, and

(Continued on page twelve)

# On The Foreign Field

## THE DEDICATION OF THE MATOPO CHURCH

Nearly eight hundred people assembled with much rejoicing in the newly enlarged church at Matopo Mission for the dedicatory service in the afternoon of November the 26th. This number included many friends from Bulawayo, all the missionaries from Southern Rhodesia and their children, and a host of Africans from the surrounding Kraal School Churches.

The story of the dedication of Solomon's temple in Jerusalem was read by Bishop Climenhaga.

Brother Eyer, in his talk on "Building the House of God," stated that soon after the first missionaries first arrived, their first thought was building a house of God. The first church was made of pole and daga; later, in 1905 a little brick church was built. For many years we used to crowd into the small church, and when I say crowd, I mean crowd.

In 1936 the Conference at Mtshabezi decided to do something toward a larger church at Matopo. It was decided at that time to enlarge it in the form of a cross. But the work was hindered because of famine and lack of money. However, after much prayer, the money at last came. Last year they prepared the bricks but in February this year when they started to lay them they found that the bricks were one-eighth of an inch too thick. Hence, they had to make new bricks. They burned bricks three times in order to keep the bricklayers going.

Many people helped in making the building. The Young People in America made possible the windows, roof and ceiling. Different Sunday Schools also helped. Africans gave money. A missionary was out visiting a few days ago and met a man who wanted to come to this meeting but

was unable to come on account of the distance. He told the Missionary that His heart was here with the Mother Church and he wished to contribute toward the building. He gave a shilling for the offering. It is the shillings and pounds that made this building possible. It has been a great pleasure to build this Church.

Mfundisi Kumalo gave a talk on "The Church—Its Place In The Community". He said that they were very small boys when the Missionaries first came to this place. Hence, they know many things that others do not know. He grew up in this village but now it has become so large and so changed that if he were to close his eyes he would not know where to go.

Those who knew the old Church—Mfundisi Dube and others—say that it was a very poor place. It was small and was not built as nicely as this one. At Christmas time the Missionaries announced that they were going to have a special service. The small people crowded into the front of the church and the parents crowded into the back. Many people came because they wanted salt. Even though that church was crowded, it was not like this. We thank the Lord who has been pushing the work so that we have such a large Church. We can see that the work of the Lord is still going forward and God is working.

The Lord used to work inside that little Church and today He is working in this Church. May the work of the Lord keep on growing.

Brother Mann gave a message on "The Church—The House of God". He asserted that God loves to dwell with His people. In the Garden of Eden God met with His people each day. Abraham occasionally spoke to Him. The Children of Israel also communed

with Him. God told Moses how to build the Tabernacle in order that He might come and visit His people. David wanted to build the House of the Lord but was forbidden because he was a man of war. Solomon built the House. Brother Climenhaga read to you how Solomon dedicated the House of the Lord and God blessed it. It is our desire that God will bless this house.

The House of the Lord is a place where we can come aside from our several activities and worship God. In Hebrews we read that we should not forsake the assembling together.

The purpose of the House of God—David said, "One thing have I desired of the Lord and that will I seek after." The purpose of the House of God is to provide a place where men might seek after God. We all have sinned and yet there is a desire in the heart of each of us for God.

The House of God is a place of teaching about God. We may learn here how we may come nearer to God. When we are in sin we do not understand the ways of God. God says in the Book of Isaiah, "My thoughts are not your thoughts." We need the House of God to understand the ways of God. We need to dwell in the House of God—dwell in the things of God. That is the place the Church has in our hearts. We need to come apart to the House of God to receive new strength in time of trouble. When Faith is losing grip we need to come for more Faith. The Psalmist said, "I was glad when they said unto me, 'Let us go into the House of the Lord.'" We trust that we may use this place to learn to know more about God.

Before the Prayer of Dedication, Bishop Brubaker gave a few remarks on what the Church means to the people of the Community. He gave an experience which he had while visiting a Kraal School. He was camping in the building one night when he heard a man's voice outside. The man calling, "Mfundisi, pray for me; Mfundisi, pray for me." The man was drunk but the House of God sent an arrow of conviction to that sinful heart showing him that he needed someone to pray for him.

One day a woman poured out her heart to him. Her life was very unhappy. Her husband mistreated her and prevented her from going to church. One day she was very seriously tempted to give everything up and follow in the ways of her husband, but God told her to go to the church and pray. She went and laid before the Lord her trouble. God met her in the church that afternoon and she has had grace to stand from that time onward. To her the Church meant a place of refuge to her troubled heart.

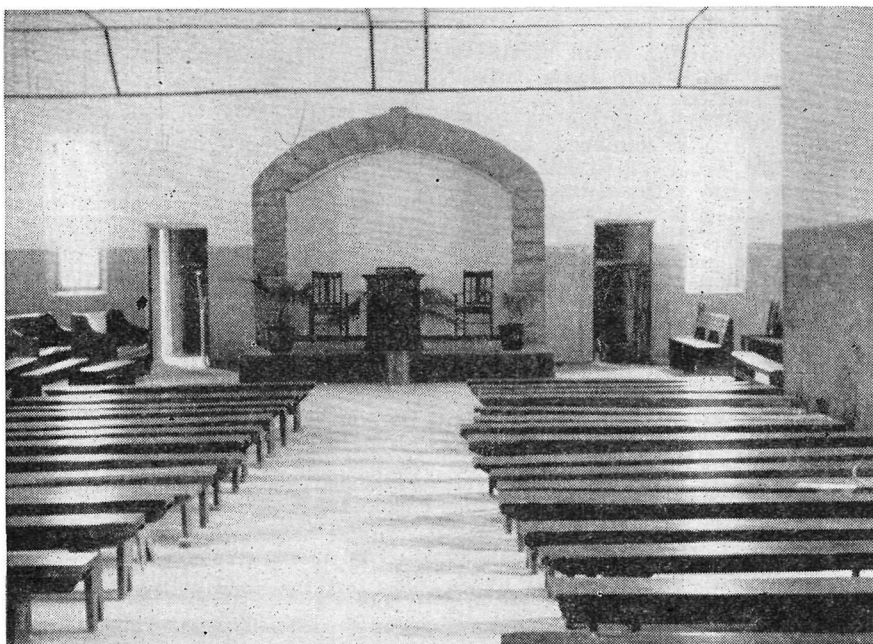
After reading appropriate scriptures and the ritual, Bishop Brubaker offered the Prayer of Dedication. Following this the service was dismissed. —Lula G. Asper

December 15, 1950

To all our friends in the States:

This is Christmastime and our hearts are filled with special joy and peace. It would be our delight to share with you an account of the providences, mercies, and faithfulness of Our Father who has blessed us beyond measure and who has given to us a Divinely-conducted journey across the Pacific Ocean to Japan; who has safely guided us to Hong Kong; and who has brought us rejoicing to Hindustan.

We have been in India for three weeks, and we will never again be the same. Our



Interior view of the newly re-modeled church at the Matopo Mission.



eyes cannot comprehend nor our hearts completely embrace all that we have already experienced.

Happy reunion was ours as we arrived in Calcutta to be met with our own "kindred and tribe": Hubert Mitchell, Allen Buckwalter, and Kare Wilhelmsen. They had patiently waited until after three in the morning for the tardy plane. The welcome soon turned into a farewell that same day when we boarded one of the highly unique Indian trains to join Sam Wolgemuth in the seventh week of open-air meetings in Kanpur, one of the largest cities in India.

How can we transfer to you the constant welling up of joy that we knew each succeeding night as we gathered together with from 1200 to 1300 precious brown skinned people under two graceful shamianas, a canvas covering resembling a tent, and testified, sang, spoke and prayed with these who came faithfully every night to fill the available benches and overflow onto the ground?

How can we impress you, as we were impressed, with great sorrow and compassion, as we witnessed a holy mela. Joining the pilgrims that flocked into the city, we kept step with them as they, invariably burdened with exhausted babies and children, made their way to the holy Ganges river to perform their annual ablutions, completely immersing themselves, cleaning their teeth, drinking and washing in the filthy water.

Can you vicariously experience the jeep station wagon trip we took cross country from Kanpur to Bombay? Our brother-in-law, Kare Wilhelmsen, the Youth for Christ secretary, Miss Winnie Bonner, and the two of us were on our way for one week. The sturdy little jeep weaved its way over the consistently dusty roads of rural India, passing through incredibly crude and primitive villages, and accompanied by a continual parade of ox carts, deliberate moving water buffalo, trekking villagers and tribes people in distinctive regional dress, balancing their bundles on their heads. Steering the car through the stream of men and beasts required steady nerves, indeed.

We came at last to the electric light, paved street, omnibus and streetcar, apartment store, ship port, city on the sea, Bombay. In our initial bewilderment, it seemed to us that this city should not belong in India. A thorough bathing and hair washing helped us to adjust to beautiful Bombay. We had traveled here for a Youth Congress. Youth leaders, missionaries, pastors, and other Christian workers were meeting in the interest of cooperating to proclaim the message of the Gospel.

Can you appreciate our joy as we, accompanied by the nationals who spoke in their mother tongues and interpreted for us, conducted street meetings in five parts of the city. Here is a list of some of their names: Anjam, Oomen, Guriswami, Gardner, Brown, Butler-White, and Bonner. All these are significant names; they represent a special group of people we have met since our arrival; native Christians, all of them: a converted Muslim, a full-time Christian evangelist, a layman Ceylonese who gives his testimony to his fellow government workers in the island of Ceylon, an Anglo Indian Methodist Bishop, and a Spirit-filled young woman who is blessed of the Lord in her public ministry. There are just a few of the nationals who gathered at the Congress. You will want to know why we take special notice of these people. The

Lord has spoken to our hearts that He will raise up a group of just such Holy-living, God-loving, and Christ-representing nationals in this land, key men and women who will be used to gather in a people for our Lord.

Our hearts marvel as we see how the Spirit of God performs in the hearts of these young men and women, the miracle of regeneration.

Of course the great demand upon us at this time is to learn the Hindi language. After Christmas we will dedicate ourselves to this endeavor.

May we challenge you, our brothers and sisters in the Lord, to consider yourselves partners with us. May He use us together in the vineyard. May His kingdom soon come.  
—Marietta and Joe Smith



## In The Homeland

(Continued from page ten)

some received a re-anointing of the Holy Ghost. The Amish, Mennonites, and Indian friends supported the evening services faithfully with their presence.

A watch night service was held New Year's eve as quite a group gathered to worship the Lord and praise Him for the blessings of 1950. As the New Year came in they were on their knees asking His guidance for the days ahead.

By radio, from the pulpit, and by word of testimony there is a constant reminder of the soon coming of the Lord so

*"Let us then be true and faithful,  
Trusting, serving every day;  
Just one glimpse of Him in glory  
Will the toils of life repay."*

### Pleasant Valley Church, Perry County

"But thanks be to God which giveth us the victory through our Lord Jesus Christ." (I Corinthians 15:57).

We came through a great revival which began October 8 and continued through October 25. We were very thankful and appreciative to have with us Bishop Luke Keefer as our evangelist. As we all labored together, prayed, trusted and believed, God gave us a wonderful revival. We know that these meetings were real spiritual feasts. Milk for the lambs and meat for the sheep.

Many hearts were touched very deeply. Many yielded to God and there were those who put it off. Pray with us that those may yield and those who did yield will go all the way with the Lord. On October 15 we had our eleventh annual all-day meeting with 201 present in Sunday School, and the other services were well attended. Our theme for the day, "Win One Soul," was very well expounded by our speakers, Bishop Luke Keefer, Bishop Jesse Oldham, Bishop C. N. Hostetter, Jr. After hearing them we were inspired to press onward realizing there are many more victories to be won.

Sister Emma Pottieger gave a very interesting talk to the children in the evening.

On October 29 we had our communion services with a good attendance. On December 17 we were privileged to have with us Elder Walter Winger from Grantham, who brought us the message and our Bishop E. H. Wenger who taught the Sunday School at which time there were five joined with us in church membership. Due to sickness there were two who were joined with us on December 31, when we also were privileged to witness the dedication of three children.

Pray with us and for us that the work at this place may grow and prosper for the glory of God and the ingathering of precious souls.

—Sister Effie Parthemen.

### Fairview, Englewood, Ohio

On October 8 Sister Naomi Lady was with us in our Sunday evening service and gave an interesting talk about her work over in Africa.

Sunday morning, November 19, Elder Charles Eshelman gave the message, which was uplifting to all. There were also a number of visitors with us.

Saturday evening, November 25, the Gospel Team from Grantham, Pennsylvania, were supposed to be with us, but due to weather conditions which a great many people know about, we could not have our services. However, the young people got here on time and in good shape.

The Sunday meetings were held at our pastor's home, Elder O. U. Herr. And a few who could walk went.

Our revival meetings were to start on Sunday, November 26, but due to the weather, they didn't start proper until Monday evening, November 27. We were all snowbound and could not get out. Elder Samuel Lady from Des Moines, Iowa, came to be with us in our revival. Brother Lady got within 4 miles of the church on Saturday night and was snowbound and had to stay over night in a restaurant. He told us how he had service and preached to about 70 people, and how attentive the people were. He also said it was the first time he ever stood up all night.

He also told how he went to a nearby farm house to buy a gallon of milk for the babies and children. But the farmer would not take any pay for the milk. Brother Lady had the joy of handing out milk to these children. Next morning he also helped to shovel snow so he could finish his journey. He was almost exhausted. He said he wouldn't want that experience again but wouldn't take a lot for that one.

Our revival meetings were well attended considering the weather. A few bowed at the altar of prayer. Some to be reclaimed while others for sanctification. Brother Lady surely gave forth the Word in spirit and in truth. I believe we as Christians took on new ground and made some advancements in the Lord's service. The last night of our meetings Brother Lady said he had something special. The special was to lift an offering for our pastor, which amounted to \$156.00 for his Christmas.

In the afternoon and evening of December 30 and 31 the Tri-County Young People's Society held their Fifteenth Annual Youth Conference at the Fairview Church near Englewood, Ohio. This conference was well attended. Our guest speakers were Elder Elam Dohner from the Kentucky Mis-

sion Field, and Elder Eli Hostetler, Jr., from Shanesville, Ohio.

I believe the conference was enjoyed by all. And may we all walk in the new light we received.

We were also glad to have some of our young people home over Christmas, who have been away attending school at various places. Some of these have found the Lord since they left for which we are glad. May the Lord bless them.

—Dorothy Kniesly.

#### Clearview Church, Kindersley, Sask.

Greetings in Jesus' name from the prairie.

It hardly seems possible that we have been here over six months. Surely time is fleeting, and we must be about our Master's work.

The summer was a busy one for us. We arrived the middle of May, and the following week end we had our Love Feast and a Bible Conference. Bishop Edward Gilmore, our overseer, and Brother Earl Brechbill shared in these services. Elder Joseph Vanderveer was our summer evangelist. Several days of rainy weather hindered the services, and visible results were not what we had hoped and prayed for. We deeply appreciated Brother Vanderveer's messages, and enjoyed his fellowship. We were glad too for the presence of Sister Vanderveer and Martha Sentz.

During the summer months, our schedule called for two services each month at Delisle, although rain sometimes made this impossible. During the winter months, Brother Garman will plan to be there once monthly, if weather permits. Thus far, we have not had much snow and the roads are open. We had extremely cold weather in November, the mercury dropping to 30 below several times. However, the last few weeks, the weather has been fairly mild.

From May to November, we have two Sunday services, but during the winter, we have just one—in the afternoon. Prayer meeting is held in the afternoon too, and we can understand why since our experience of several weeks ago. We bucked fairly deep drifts driving to prayer meeting but managed to get through. However, on the way home we got stuck. After a great deal of shoveling we gave up. Brother Garman walked through the swirling snow to the schoolhouse, about one-fourth mile, and telephoned for help. A team of horses finally got us out. Getting stuck in a drift with the mercury well below zero—there for over an hour with 3 children—isn't an experience to be desired, but does add spice to life.

We were sorry that the funeral of his little granddaughter, Gayle, was the occasion of Brother Marshall Winger's visit to Saskatchewan, but we did appreciate having him bring the sermon on Sunday morning, December 10. That evening, Brother Brechbill was with us and brought us a timely message on "The Signs of the Times."

Our Christmas service with a short program by the children was well attended. At the close of the service, the local congregation gave us a shower of foodstuffs. We certainly appreciate the support and hospitality of the people here.

Will you remember us in your prayers that we might be faithful in our ministry to the community here, and garner in souls for His kingdom?

—Ruth U. Garman.

## Our Task in Soul Winning

Pitifully look on the fields, for millions are passing into eternity without Christ.

Prayerfully wait on God, for our expectation cometh from Him, and from Him alone.

Praisefully delight yourself in the Lord, for prayer must be mixed with praise as well as faith.

Purposefully persist in prayer, for many grow weary in well doing, and hence fail to reap.

Peacefully rest in God's promises, "being fully persuaded that, what he had promised, he was (is) able also to perform, (Romans 4:21).

Powerfully persuade men. The emphasis of the prayer life will make the message irresistible.

Plentifully expect a harvest, for a harvest may be expected as God's conditions are met.—*The Church Herald*. Selected by Carl J. Carlson.



David offering  
Prayer and Praise  
to God

## Sunday School Teacher

(Continued from page seven)

came back with glowing hearts. Of course there was no time for television, if we had possessed a set; no time for personal amusements, if we had craved for any. Perhaps this is one solution to our problem of worldliness. All around us in our homes and churches are the unsaved. Yet we have time for everything else but winning them for Christ. Everywhere hearts need understanding, love, and comfort. "Andrew, . . . first findeth his own brother Simon. . . . and he brought him to Jesus," and "Philip findeth Nathaniel." When we fall in love with Jesus, we find our joy and relaxation complete in pouring out our lives for Him by bringing our "Simon" and our "Nathaniel" to Him.

After the initial calls we have continued the personal touch, calling as need or illness arises. The telephone is a valuable aid. There are the many incoming calls but it is well for the teacher also to call, especially the more timid or unknown in the class. It is vitally important that the teacher keep contact with all members of

the class with complete impartiality. If there is illness or absence, this contact reveals the deep interest of the teacher and shows the love of the heart for the pupil. To be concerned for the welfare of each dear one is all a part of the calling as "fishers of men," whether as a Sunday school teacher or as a member of a Sunday school class or the church. May God stir us to respond to our high and holy calling to follow Him so that He may make us "to become fishers of men."

—*The Alliance Weekly*.

## Mary, The Virgin Mother of Jesus

(Continued from page four)

and she so lived, so loved, so suffered, and so died. There is no Biblical ground for walling her off from other women in her birth and in her death. She was a woman blessed by divine grace. She was sovereignly chosen by the unmerited favor of God as the mother of the Messiah. This had been the hope of all Jewish mothers from Eve on, including the mother of Samuel, the mother of Samson, and the mother of John the Baptist. The virgin Mary was a woman to be honored by men because of this high favor of God. She is, therefore, the most elevated of all women in honor, art, song and position.

The privilege of the virgin Mary is expressed by the words, "Blessed is the fruit of thy womb." How little Elisabeth knew of what she was saying. Thus the prophets of old searched diligently what manner of time the Spirit which was in them did signify when He testified beforehand of the sufferings that should be in Christ and of the glory that should follow. As the prophets knew not of what they prophesied, neither did Elisabeth.

The angel Gabriel described the coming of that blessed Son in these words. "Fear not, Mary, for thou hast found grace with God. Behold, thou shalt conceive in thy womb, and shalt bring forth a son; and thou shalt call his name Jesus. He shall be great, and shall be called the son of the most high; and the Lord God shall give unto him the throne of David his father . . . the Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee. And therefore also the holy thing which shall be born of thee shall be called the Son of God." The secret of the origin of her son was locked in Mary's heart until after the resurrection of Jesus from the dead.

The testimony to the blessedness of that Child was borne by the people of His day, such as Mary Magdalene, Matthew, the man of palsy, blind Bartimaeus, and multitudes of others; by the succeeding generations who have called Him blessed be-



cause of His teachings, His life, His death, His resurrection, His intercession and His personal help; and by all believers because He is blessed of all men as the Savior, the only Mediator, the Prophet, Priest and King.

The nature of Mary was declared by the words, "That the mother of my Lord should come to me." The appellation, "Mother of my Lord," refers to Mary as the mother of the incarnate God-man who had the nature of very God and very man in one person. Jesus Christ is Lord, and in that sense Mary is the mother, the vehicle of the nurture of the incarnate God-man. Nevertheless, according to Scripture, Jesus' humanity had to be exalted to the right hand of the Father (Philippians 2:55-11) before it entered the "very man" and "very God" but as "very God" He did not have His origin from Mary but from the Holy Ghost.

To call Mary "the mother of God" and to worship her, to pray to her and to make her the procurer of salvation as the mediator between Jesus and men is contrary to the spirit and teaching of the Bible. Christians must always take care never to exalt Mary to the place of Jesus so that she substitutes for Him.

The Bible shows this in Mary's own words of Luke 1:46-49 where she acknowledges that Jesus was her Lord, her God and her Savior. If Mary needed a Savior she was not without sin. Hence according to the Bible she was neither immaculately conceived nor would her body be without corruption and hence assumed into heaven.

The virgin submitted to the will of God as revealed by the angel. She asked the question, "How shall this be?" Asking questions is not incompatible with faith, but seeking proof or a sign is. Sincere interrogation may bring us closer to the will of God, but Mary received the approbation of God because of her faith. Without faith it is impossible to please God, but Mary said, "Be it unto me according to thy word." She acquiesced in the divine will though the annunciation was a puzzling mystery to her. In obedience to the angel's command she arose and went to the hill country of Judea to visit with her cousin.

Upon arriving at Elisabeth's home and receiving the salutation of her cousin, she voiced the wonderful words of the Magnificat in which she expressed true worship of a soul recognizing that it is the recipient of divine grace, true understanding of divine salvation through the meeting of holiness and mercy, and true interpretation of prophecy as all the promises made to Abraham and his seed centered in her son Jesus Christ.

The entire narrative of Scripture declares the supernaturalness of the birth of

## Non-Resistance Plus

*Excerpt from a report written by Norman A. Wingert, now serving the Menonite Central Committee in Vienna, Austria.*

"Uncle Robert was with us Sunday, October 22. What, you don't know Uncle Robert? President Theodore Roosevelt knew Uncle Robert, and so did General Smuts, and General Allenby, and Ghandi, and Charles G. Spurgeon, and Tolstoy. He even lived a year in Tolstoy's house. Has studied in Basel, Geneva, Germany, and Oxford. He is an Arab, born when his mother was not yet thirteen years old, a millionaire (that is, he *was* a millionaire, but he gave it all away in Christian service; if you'd meet him today, though, you'd think he owns the whole world, he is so happy!) When only eighteen, Tolstoy laid his hand on Uncle Robert's shoulder and said, "My boy, you are going to be a disciple of Jesus Christ." Uncle Robert winced at this, for he was then claiming to be nihilist, Darwinist, and athaest. The very next day Uncle Robert lay for six hours freezing in Russian snow fields, awoke with a sharp pain in the back of his neck, looked squarely into the face of Christ silhouetted against the white snow and blue sky, and said, "I will serve You all my life." He is now 83 years old, but preaches four times each Sunday in the open air in Vienna streets, averages a suicide funeral a day, visits hospitals and jails. Twice since we are in Vienna (almost three months) the Communists have beaten him up. Again, last Sunday he came to us with his head and face full of stone bruises. We had taken him some fresh fruit the first time he was beaten. Later we learned that he went to the police and asked them to release his assailants and then took the fruit to the families of the men who had beat him up. That's non-resistance PLUS!"

Jesus. Christianity is a supernatural religion. On this Biblical Christianity and sacerdotal Christianity stand together. The circumstances of the birth of Jesus were supernatural. There were the appearances of angels to Mary, to Joseph, to Zachariah, to the shepherds and to the holy family at Bethlehem. There was the fulfillment of Old Testament prophecy concerning a virgin bearing a child, concerning the weeping of mothers in Israel, concerning Nazareth and concerning Bethlehem. There was the coming of the star and of the Wise Men.

All this was appropriate to the supernatural event which was involved; namely, the incarnation, that God became man and dwelt among us, that He assumed human

flesh, that the pre-existent eternal One emptied Himself, became man and identified Himself with our nature. This presence of the supernatural imparts glory to His person so that He is called Wonderful, Mighty God, Everlasting Father; it imparts value to His death revealing God, redeeming man from sin; and it imparts reality to His continued life in glory.

## II. Mary and Jesus.

The Scriptures present a plain picture of Mary's historical relationship to Jesus. A Biblical Christian can accept nothing which contradicts this relationship. Three such narrations are given to us in the Gospels.

"First we see Mary and Jesus at the wedding feast in Cana of Galilee, as narrated in the second chapter of John. This was a prototype of what was later to happen in the world. The wine for the feast failed. The people came to Mary with their need, and Mary went to Jesus, saying to Him, "They have no wine." Jesus responded to her, "Woman, what is that to me and to thee? My hour is not yet come." Then Mary said to the servants, "Whatsoever he shall say to you, do ye." Immediately Jesus said to them "Fill the water pots with water." They carried it to the governor of the feast and it was the best wine of all.

In like manner the practice of approaching the Lord Jesus through Mary as an intercessor or a mediator has become common. The entire sacerdotal approach is that Mary is more sympathetic, more understanding and more responsive "than the stern, austere Jesus." The attributes of God are transferred to Jesus, and rightly so; but simultaneous with this the transcendental nature of God has been mistakenly transmitted to Jesus, so that people feel that He is afar off and that they need another mediator. This has evenuated in praying to Mary and worshiping Mary in substitution for the Lord Jesus.

Such practice is a perversion of the essence of Christianity, for the Bible says that Christ is the only Mediator between God and man. He is our High Priest. He has the succor for all believers. The writer of Hebrews says: "He took not on him the nature of angels, but the seed of Abraham. Wherefore it behooved him in all things to be made like unto his brethren, that he might become a merciful and faithful high priest before God, that he might be a propitiation for the sins of his people. For in that, wherein he himself had suffered and been tempted, he is able to succor also them that are tempted" (Douay version). Notable is it that the only rebuke administered by Jesus to His precious mother came in this case. He said to her, "Woman, what is that to me and to thee?"

The second place stating the relationship between Mary and Jesus in the gospel narrative is given in Matthew 12:46-50. Here the virgin Mary and "His brethren" attempted to intervene in what seemed to be His mad course of going on toward certain catastrophe and death. The Scripture says, "As he was yet speaking to the multitudes, behold his mother and his brethren stood without, seeking to speak unto him." The fact was announced to Jesus and he answered saying, "Who is my mother, and who are my brethren?" And stretching forth His hand toward His disciples, He said: "Behold my mother and my brethren. For whosoever shall do the will of my Father that is in heaven, he is my brother, and my sister, and mother."

Here Jesus announced that the spiritual family transcends all earthly relationship. Those who do the will of God are closer to Him than His physical mother. This is the answer to undue emphasis being placed upon Mary's intercession, and it comes from the lips of our Lord. The humblest saint that does the will of God is on an equality with Mary in his power of intercession with God. All Christians are a royal priesthood, a kingdom of priests, and they have access directly to God through the mediatorship of the Lord Jesus Christ without need of coming to any other mediator.

The last Gospel narrative of Mary's relationship to Jesus describes her at the cross of our Lord. Through the years she had pondered in her heart the events and the announcements that had concerned the birth of her son and also the teachings and actions of Jesus in the interim. She had come to a real faith in her own son. Mary's pure heart had believed on God's promise and in her own son as the God-man and the Savior given to men through a virgin birth. Now as Mary stood at the cross Simeon's words, "A sword shall pierce through thy heart also," were fulfilled as in sympathetic suffering she was identified with Him as He made atonement for the sins of men. It was here that our Lord spoke to John saying, "Behold thy mother," and from that hour the disciple took her to be his own mother.

The virgin Mary's position with John the beloved was established from that event on the cross. He cared for her as he would have cared for his own mother. Mary's other children had not believed on Jesus before His death. John specifically wrote in his Gospel "For neither did his brethren believe in him." John 7:5. Hence her committal to John by the commandment of the Lord Jesus. James the brother of the Lord did believe after the resurrection, but at this time there were on other believers in his family.

The New Testament describes the place Mary took with other believers in prayer

## Attention, Draft Men

**D**ISTRESSING days lie ahead. Draft calls are on the increase. Total mobilization seems to lie in prospect. While the present draft law exempts CO's from any service, the boys of draft age among our neighbors and friends are leaving our communities. The Peace, Relief and Service Committee feels strongly that in view of these considerations, we have a responsibility as Christians for the sake of a consistent witness to enter some form of voluntary service.

Following is an excerpt of a statement issued October 7, 1950, by delegates representing Mennonite and Brethren in Christ constituent groups, which reflects the feeling of your own Committee.

"Believing that those who would follow Christ in full discipleship in the way of peace and love are *at all times called* to serve the needs of the world both spiritual and material in the name and spirit of Christ *but particularly* so in a time of world distress and emergency, such as the present, we call upon our churches, and particularly all young men and women, to enlarge their ministry of service with a deepened sense of responsibility. This should mean more persons in service, longer periods of service, and more service to those outside of our fold in our communities, our country, and the needy areas of the world beyond. It does not mean service taken up under pressure without a clear and sincere Christian purpose, nor the abandonment *without call* of present, significant Christian work or preparation for greater usefulness in service. It does mean that all of our young people, however, whose family and life circumstances permit, particularly between the ages of 19 to 25, and older, should seriously face the question before God whether they should not now offer themselves for a substantial period of direct special service, both to meet the needs of their fellowmen and to give a further witness for Christ and His Gospel.

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awaiting the gift of the Holy Spirit before the day of Pentecost. There is no record that the Lord appeared to His own mother except as she may have been with the other disciples when He made His eleven appearances after His resurrection. No distinction is accorded to her except that her presence is mentioned in the upper room as the disciples continued in prayer for the gift of the Holy Spirit. There is no intimation that she did not need and receive the baptism of the Holy Spirit along with the other disciples of the Lord Jesus Christ.

From that moment on, the prominence of Mary in New Testament history is obscured. The entire New Testament was written after those events. Mary's death occurred before most (if not all) of the New Testament was written. Why did not the beloved John record her later life, her

It will mean that significant work projects must be provided by the church which will of themselves be both valuable in service and give good room for Christian witness in the life and spirit of the worker as well. Christian love and redemptive action must find expression in our ministry of service now more than ever before in view of the spirit of the times which emphasizes the use of force and war in attempts to solve current problems."

Realizing our responsibility in the above statement, your Committee met to lay plans for the future. Following are some of the decisions which affect us as Brethren in Christ:

1. To support the MCC Voluntary Service program by payment of \$25 per Brethren in Christ worker month.

2. To explore areas for voluntary service projects sponsored by our own church group. (We are hoping to be able to present something concrete in this relation in the near future).

We would call upon the young men of draft age to give serious and prayerful thought to spending some time in a service project. It would be well to keep in mind, however, that a period of voluntary service is not an assurance that the government will not ask later on for service in lieu of military training. It is hoped that voluntary service may have an influence upon an alternate service program should one be set up by change in the present law.

It is the desire of your Committee that all Brethren in Christ applications for voluntary service be channeled through the Committee Secretary.

Peace, Relief and Service Committee  
Eber B. Dourte, Secretary

death and also her assumption if her body was carried to heaven as we are now told? The conclusion is that God wanted her kept obscured lest men should elevate her as they are doing today, making her to substitute for the Lord Jesus as the mediator between God and man.

Our conclusion is that Mary is to be honored, revered, elevated among women as the chosen vessel, to be the mother of the Lord Jesus Christ, but the blessed virgin does not save, for she herself needed a Savior. Nor is she the mother of all Christians as a second Eve. Let us give the blessed virgin Mary all the honor and esteem she deserves according to the Bible, but let us take care lest we do more and fall in to the error of heathen cults which all had women prominent in their liturgy. With Mary we declare, "My spirit hath rejoiced in God my Savior."—*Selected*.



## Behind the "Iron Curtain"

All of you who have been in Germany or have studied the German people and their customs will know that Christmas is one of the most wonderful festivals that is celebrated in our families. Preparations are made with all possible sincerity and love. There is an atmosphere of consecration many weeks before Christmas, and when on the Holy Night the candles on the Christmas tree are lighted, when the old songs are played, there is peace and the wonder of love in everybody's heart.

While I write this I can't help but think of the many million German families in the East Zone who will not be able to celebrate Christmas as a festival of love and peace. You wonder why? Here are a few facts that will tell their own story.

Every paper, every magazine, any kind of news material coming from a non-communistic press is prohibited. All the information a citizen of East Germany gets comes from the communistic government. If by some means he receives a "western influenced" paper, he is in immediate danger of being arrested. In West Berlin, just on the border of the Russian sector, the western press flashes western news into the Russian sector. Hundreds of people are gathered to read the true formulation of the world's news. However, there are also communistic police present and the people are in constant danger of being punished severely for wanting to read the truth.

Many young people living in the East are studying in western schools and universities. To earn their living, they sell western newspapers every day after work. One of these fellows had a few papers left, took them home and went to bed. Two hours after midnight, police came and arrested him. He was held in prison, but nobody knows where. A week later he came back, but he told of others that were not permitted to return, and up to this day nobody knows what happened to them.

One of my girl friends disappeared four years ago and her parents have not heard anything from her. Are these still living? Are they being mistreated in work camps? Nobody knows. And every night the same thing can and will happen to a hundred other people and many of them will disappear forever.

Two students were exmatriculated from their university shortly before the end of their studies. Why? Because they were not engaged in enough political activities.

In every school many communistic meetings are being held. Naturally most of the teachers are opposed to the ideas of communism. But they dare not move one muscle of their faces. Some fanatic communist might interpret their movements and that will mean the end of a teacher's profession. If he is lucky, he will just be dismissed with the remark that he is politically not reliable enough to educate the younger generation in the "right spirit."

The spiritual pressure, resulting in terrific fear, is worse than all the material needs. "Hunger is terrible; still I would rather starve, but be free and say and do what I think is right." Most people will agree with these words from a student from Leipzig. Yet one thing is encouraging. The church leaders, the ministers and their congregations are still resisting the pressure and are not yet forced to preach communism instead of Christ. About 60 per cent or more of all ministers refused

to participate in the recent "election." How long are they going to be strong enough? It's our responsibility to pray for them. May God give them strength and courage to live and witness under such circumstances.

Now you perhaps understand why Christmas will not be happy and peaceful for every family. Many more things than I can tell you here will make that Christmas and will not be able to take away the sorrow and fear that press heavily upon the souls of the people. Also we that live in western parts of Germany cannot celebrate Christmas like we used to many years ago. None of the needs of the East Zone are ours; but those that suffer are people like we are, and how can we be happy when they are not?

May Christ's message from almost 2,000 years ago come into all our hearts again this year and help all of us to resist the evil. Our prayer for this Christmas is one for peace in the whole world.

(The name of the author of the above article must of necessity be omitted. This person lives in West Berlin and frequently comes in contact with people in the East Zone).—*European Relief Notes*.



## News Notes

### New Builders Unit Announced

A special unit of 20 single men who are now deferred in Class IV-E, is needed to help in construction of housing in Germany for "Danzig" Mennonite refugees. These people, between 6000 and 8000 in number, are a part of the millions of refugees uprooted by World War II and are now living a precarious existence without adequate opportunity for normal church and home life. The program of assistance in constructing homes for these people is under the direction of C. L. Graber.

Applications will be received now, from interested single men deferred in Class IV-E, from the constituency of the Mennonite Central Committee. The term of service is a minimum of one year. The highest standards of Christian life and conduct are expected of applicants. Applicants should be in good health, and willing to live under simple conditions. Experience in building trades is helpful but not essential. The MCC will give assistance, where necessary, in securing draft board release for going abroad. It should be noted that this is not an alternate service program, nor does this service abroad necessarily exempt men from possible later call in the event that COs are drafted. It is a voluntary relief service for those who wish to make a contribution in this special project.

Each Unit Member must have \$900 assured to pay his round trip ocean transportation, maintenance in Europe and \$10 per month personal allowance. It is suggested that parents, congregations or conferences be the source of these funds to make possible the service of the young men. The group is to sail for Europe early in March. Men interested should write to the Mennonite Central Committee, Akron, Pa., for further information.

### MCC Plans for Year Ahead

The MCC members at the Annual MCC Meeting on December 27 and 28 adopted plans for continuing in the coming year the present work of bringing aid to those in need in relief, refugee aid and other work abroad, and in Voluntary Service, Mental Health and Peace Section work at home. It was felt that in the present situation of world tension and crisis, our Christian witness in the form of relief and other service to suffering humanity, is needed as urgently and strongly now as at any time.

The financial aspect of the work was carefully considered, and some adjustments made in the budget for the new year. Members speaking for their respective church groups expressed confidence of continued interest and concern among the churches, and urged that the needs of today might continue to challenge the brotherhood.

### Relief in Formosa Continues

The MCC relief service in Formosa, one of the significant projects in the Far East area, is organized in three phases. An orphanage at Taichung near the center of the Island is assisted by one worker, Ruth Fisher. June Straite, R.N. has recently joined another project, the medical team at Hualien on the east coast. Glen Graber, directing the total MCC service in Formosa, has been working with the Mobile Clinic among the needy aboriginal tribes in the interior of the Island. In these projects the assistance of missionaries and other Christian personnel is particularly helpful in giving a physical as well as spiritual service.

On January 2 Dr. and Mrs. Harold Engle of Palmyra, Pennsylvania, left to assist in the work in Formosa.

Edber B. Douste  
Zullinger, Pennsylvania